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popular sources of revenue for which progression might be used to advantage and in each case the arguments are weighed in the light of existing administrative conditions. Though a prophecy is ventured as to the future scheme of national taxation, based on a clearer understanding of local, state and federal revenues, yet hardly more than a hope is expressed that the progressive tax, though ideal from the standpoint of ability, will in the near future be embodied in the American financial system mainly on account of the difficulties of general and uniform application. In other words, though public opinion tends to favor progression, justice in individual cases still demands proportionality.

C. LINN SEILER.

University of Pennsylvania.

Shaw, Charles S. *The Precinct of Religion in the Culture of Humanity.* Pp. xiii, 279. Price, \$2.00. New York: Macmillan Company, 1908.

With a strong bias for the subject—the Philosophy of Religion—the writer of this slight notice is constrained to utter a protest against the many polysyllabled words, the long disquisitions which seem to lead nowhere, the arguments which fall short of the mark and prove nothing. This is the more to be regretted, as in many parts of the book, notably the latter part, the reasoning is forcible and well sustained, the thought well brought out, the statements clearly put, and instead of a woeful waste of words, the phrases are clean-cut, almost epigrammatic in their terseness.

The author is of the opinion, that though religion is as old as man, as a philosophy it dates no further back than the enlightenment, the aufklärung of the eighteenth century. Much is said of the co-ordination and interdependence of Religion and History. At times, one is almost led to believe that the author is influenced by the Ritschlian theology, as for instance, "Religion is not a mystery to be explained by theology, but is rather a product of the human soul, and such as can be apprehended directly in introspection." But, a few pages further on we read, "Zeal for moralism must not confuse our minds, so that we shall be led to say, religion is simple, ethical activity; nor must a contrary spirit betray us into thinking that religion is mere passivity. Religion is neither energism nor quiescence, but a carefully directed form of doing. . . . Viewed both phenomenally and ideally, religion is related to the conduct of life."

It is to be noted that there is no confusion of ideas, no metaphysical subtlety involved whenever religion is considered as a direct issue in life, or in the culture of humanity.

MARY LLOYD.

Philadelphia.

The Social Application of Religion. Pp. 139. Price, \$1.00. Cincinnati: Jennings & Graham, 1908.

These lectures were delivered by Charles Stelzle, Jane Addams, Charles P. Neill, Graham Taylor and George P. Eckman. The names of the lecturers

constitute a sufficient guarantee of the quality of the addresses, which make up a rather unusually interesting series. The perpetual freshness of Miss Addams' contact with life is seen again in her lecture on "Woman's Conscience and Social Amelioration," in which she shows how women are being forced willy-nilly into participation in the larger social struggle. Commissioner Neill's address on "Some Ethical Aspects of the Labor Movement" displays a rare grasp of the economic forces and the ethical principles underlying the movement he discusses. It might be read with profit by both friends and critics of unionism. While the book as a whole has the merits and defects of such compilations, the lectures are worth preserving in this permanent form.

HENRY RAYMOND MUSSEY.

University of Pennsylvania.

Steiner, Edward A. *Tolstoy—The Man and His Message.* Pp. 353. Price, \$1.50. New York: Fleming H. Revell Company, 1908.

The author has seen and knows Tolstoy and those who read his book see and know him also. He is described not as the old, decrepit man, but as the real Tolstoy, living in the thought of the world, and in the hearts of his friends and followers. The book is a very sympathetic interpretation, from an American viewpoint of the great Russian prophet of social progress. Accepting the general American attitude, Mr. Steiner takes issue with Tolstoy's work because he has not been more practical. His reforms, says Mr. Steiner, have consisted in theoretical discussions and dissertations. Only once in all his life did he help directly to alleviate the conditions which he so deplures, and that was in the case of a famine when he journeyed from village to village, in the depths of winter, and organized relief societies which saved thousands from starvation. This work, the author thinks, should have occupied more of Tolstoy's life. He should have done less talking and thinking and more acting.

In this contention, the author undoubtedly voices modern American opinion. Thought and discussion do not, as a rule, form a part of the American's philosophy of life. He must act, and secure quick and decisive results, and this attitude is well shown in Mr. Steiner's criticism of the Russian thinker.

The book is well worked out, clearly written and gives one a distinct picture of Tolstoy, the thinker. While the criticisms of Tolstoy show a decided American bias, they are, on the whole, able and fair.

SCOTT NEARING.

University of Pennsylvania.

Taylor, Hannis. *The Science of Jurisprudence.* Pp. lxxv, 676. Price, \$3.50. New York: Macmillan Company, 1908.

This book is devoted not, as its title might indicate, to an analysis and correlation of the fundamental legal concepts, but to a broad survey of the chief